

(4)


A FULL
ANSWER
TO

Shepheard the ASSASSINE's
SPEECH.

WHEREIN

The Falshood of all his Traiterous Calumnies against his Majesty are laid open, and the Arguments put in his Mouth to justify the Hellish Design of Murdering his Majesty are confuted.

To which is Added

An ACCOUNT of the 
SERMON of *Edward Bisse*, Incumbent of St. George's Parish, in the County of Somerset, near *Bristol*, with proper REMARKS upon it.

LONDON:

Printed for *J. Roberts*, in *Warwick-Lane*, *J. Harrison*, under the *Royal-Exchange*, and *A. Dodd*, without *Temple-Barr*. 1718.

Pricc Six Pence.

ALBERT

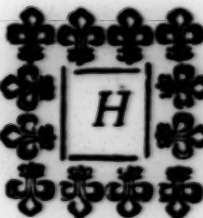
SEP 21 1881

THE ALBERT
JAMES ALBERT
JAMES ALBERT
JAMES ALBERT
JAMES ALBERT

ALBERT



Introduction.

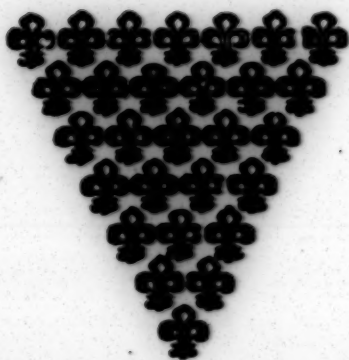
 *AD* the Speech under Consideration been compos'd by Shepheard himself, it might justly have been contemn'd as the Product of a heady and ignorant Prentice Boy; but as the Party put such a Value upon it as to Print and disperse many Thousands of them through the Nations, it looks with quite another Face, and ought in Reason to be consider'd as their Common Principle, defended by the best Arguments which the most Learned among them could think of. It must therefore be of Use to expose their pretended Arguments to the View of the Publick, with suitable Answers, that the World may see what Miserable Shifts they make use of to defend their Murdering Principles, which are so shocking to Nature it self, that without a specious Gloss the Maintainers of 'em must be abhor'd by all Mankind.

The Abbettors of the Assassin, and the Authors of the Speech pretended to be his, were so sensible of this, and so conscious to themselves, that the Design of their Pupil must needs make their Party look black in the Eyes of the World, that they have

Introduction.

borrow'd all the Malice of Hell, and all the art of its Tools the Jesuits, to frame this Paper, so as to make it pass upon the Ignorant Vulgar, as a full Justification of their Rebellious and Murdering Designs, cover'd under a Cloak of Religion, and of an Extraordinary Zeal for the Church of England.

But as Falshood can never stand its Ground against Truth, or Hypocrisy be able to maintain its Pretensions against Sincerity, they have had the Fate which has ever attended Designs of that Nature, to discover their Weakness as well as their Wickedness; for a Demonstration of which the Reader is refer'd to the following Remarks on the Speech.



REMARKS



REMARKS

ON

Shepherd's SPEECH.

Very Judicious Reader would have easily perceiv'd, that this Paper was never compos'd by the Person whose Speech it goes for, ev'n tho' he himself had not discover'd it to be Writ by one of his pretended Bishops, as the Ordinary of *Newgate* has Inform'd the World in his *Narrative*. This Discovery however is of great Use, as it lets us see, that the Non-jurant Faction is of the same Principle with the Romanists in what they call *Pie Fraudes*, and think it equally Lawful to Impose 'em upon the Credulous Vulgar, when they reckon it necessary to support their Interest.

Tho' it must be own'd that this performance, as to the Language and Art, is much above *Shepherds* Years and Education, yet 'tis plain, that the Composer of it has grossly mistaken himself, if

if he suppos'd that it could in the least Contribute to the Reputation of his Pupil, or of the Cause he Imbark'd in.

When a Person comes to Dye by a Publick Sentence, for any thing that he Accounts a Principle of Religion or Conscience, something of Seriousness and Argument is always expected from him, which may carry at least a face of plausibility for his own Vindication: Instead of which we have nothing here but Bold Assertions, without either Reason or Fact to support 'em, and not only so, but *he professes an Indifference whether his Principles be strictly defensible or not; that he thinks it lost Labour to contend with those who think otherwise; and that he Assures himself his Motives would justify him at our Saviours Righteous Bar.*

This is such a Piece of Divinity as is sufficient to convince the World, that the Speech-maker, tho' he calls himself a *Church of England Man*, had Imbib'd the Principles of the Jesuits. It had been impossible else that this Wretch wou'd have Ventur'd his Life and Salvation on a Design to cut off a King inthron'd by the Laws of his Country, and be so Indifferent whether the Principles upon which the Design was Undertaken were strictly Defensible or not.

He cou'd learn no such thing from the *Church of England*; But his Maxims very well agree with the Jesuits Doctrine of *Probable Opinions*, which teaches that a Man 'may Safely venture his Life and Salvation, upon a Principle maintain'd by one Divine, even tho' he think that Opinion less sure or probable than the Contrary; and that if a Man be in *Trouble or Doubt* how to behave himself

‘ himself when he has a *strong Desire to do something*, and can find no Opinion upon which to rely and Assure him that it is *probable*, it is enough to *quiet his Conscience* if he be probably Assured that it is *probable*. *

But it would seem that this Speech-maker has carry’d his Principles farther, and is gone into another Doctrine of the Jesuits, which is still more pernicious, viz. *That a Man cannot Sin unless he intend to Sin*. †

’Tis Certain that the Obstinate Wretch cou’d find nothing in Scripture or Reason to Justify his Design, and therefore it must be upon these, or Principles equally Damnable, that he profess’d to Dye with an *Absolute Perswasion of the Honesty and Publick Spiritedness of his Intention*, and that he was assur’d that his *Motives wou’d Justify him at the Righteous Bar of God whither he was going*.

Having thus Accounted for the Assassines Principles, which he had suck’d in from Wolves in Sheeps Cloathing, we are not to wonder at any thing they make him to say, how Wild and Extravagant soever.

We may see by this Speech, that his Priests had work’d him up to the Highest degree of Enthusiasm; so that it is not at all Strange that he should go to Tyburn with such Confidence, since they made him believe, as *Cock, Collier, and Snatt*, told Sir *John Friend* and Sir *William Perkins*, when Executed for the Design to Rebel against, and Assassinate King *William*, that the next Step from thence would be to Heaven. The Popish Priests, and

* Tong’s *Morals of the Jesuits*, p. 113. &c. † *ib.* p. 88.

and others, Executed for the *Gun-powder Treason* and other Plots, left the World in the same Delusion; so that 'tis plain our *Jacobite Faction* agree with them both in Principles and Practice as to this Point.

We need no stronger Instance of this than the Traytor's saying in the beginning of his Speech, *that he was brought to Execution by the Almighty's Permission and the Usurper's Power*: Whereas he should have said, that his Wicked Design was discover'd and prevented by the Almighty's Care of the Sacred Person of his Lawful King, and that Just Providence had brought him to Suffer what was due for his Crime, by the Laws of God and Man.

He shews his want of Sense as well as Honesty, in calling the King an *Usurper*, since all the World knows, that the Crown was Settled by Act of Parliament above 17 Years ago, on His Majesty's Family, without their seeking it; that they being the nearest Protestant Heirs of the Royal Family, this Settlement was made, in Pursuance of an Act for *Excluding all Popish Pretenders* 27 Years ago; and that this Succession has been since ratify'd by several other Acts in the Reigns of King *William* and Queen *Anne*, as well as by the *Treaty of Union* betwixt the Two Nations; by a particular Treaty betwixt her and the *Dutch*, and at last by the Treaty of *Utrecht*. So that there never was a Title in the World Settled with so much Deliberation and Solemnity, nor more Universally recogniz'd. Therefore nothing but Stupidity, Ignorance, or Incurable Malice, could prompt the Wretch and his Party, to call his Majesty an *Usurper*; and
none

None but the Devil (or his Agents) who has been a Murderer and Lyar from the Beginning, could suggest that Slander, or the Design to Murder his Majesty on that Pretence.

Nothing can be more silly and impious than the next Motive alledg'd, *That 'twas to facilitate the Return of his Lawful Sovereign, and shorten the tedious Havock of a Civil War.* The Creature whom he calls so, is so far from being a Lawful Sovereign, that he stands Attainted by the Legislature, not only as *Papist*, but as a *Traytor* and *unjust Pretender*. Nor is this in Vertue of any new Power assumed by the Legislature since the Revolution, but what they were always possess'd of since the Beginning of our Monarchy ; as will appear to any Man who consults our Histories and Statutes. This the Church of *England* acknowledg'd, and readily came into in *Queen Elizabeth's* Time, when by the 13th of her Reign, Chap. I. It was enacted, *That if any Person Claim Title to the Crown, for himself, or any other, during her Life, he shall be disabled during his Life, to have the Crown in Succession, as if he was naturally dead.* And they also made it Treason to affirm a *Right of Succession* in such a Claimer or *Ursurper* ; or to affirm that the *Queen* by Authority of *Parliament*, was not able to make *Laws* and *Statutes* of sufficient Force and Validity to Limit and Bind the *Crown* of the Realm, and Descent, Limitation, Inheritance, and Government thereof, and that this or any other Statute made by *Parliament* with the *Queen's* Assent, is not, or ought not to be for ever of sufficient Force to Bind and Govern all Persons, their Rights and Titles that may Claim any Interest, or Possibility in

or to the Crown in Possession, Remainder, Inheritance, Succession, or otherwise.

In the 27th of her Reign, Cap. 1. It was enacted,
 ‘ that If any Invasion was made, or Rebellion or
 ‘ other thing, tending to the hurt of her Person, by,
 ‘ or for, or with the Privy of any one who should
 ‘ or might pretend Title to the Crown. — Then every
 ‘ such Person against whom Judgment for those Crimes
 ‘ should be Given, should be Excluded and Disabled
 ‘ for ever to have Claim to the Crown; and that the
 ‘ Subjects of this Realm Lawfully might by all Forci-
 ‘ ble and Possible means, pursue all such Offenders;
 ‘ and their Issue Assenting or Privy thereto, were
 ‘ in like manner disabled, and to be pursued by this
 ‘ Statute.

For Understanding the Reason of those Acts, 'tis Necessary to Inform the Reader, that Queen *Elizabeth* being Declared Illegitimate by Act of Parliament, in her Fathers Reign, *Mary* Queen of Scots, did upon the Death of Queen *Mary* of England, assume the Title to the *English* Crown as next Heiress, but the Parliament of *England* having own'd Queen *Elizabeth's* Title, and *Mary* Queen of Scots being Dethron'd in *Scotland* for Tyranny, &c. she fled to *England*, where she was Hospitably entertain'd by Queen *Elizabeth's* Order, notwithstanding she had Usurp'd her Title, until such time as she entred into new Plots to Dethrone her; one of which, and the most formidable, was to Marry the Duke of *Norfolk*, the greatest Subject in *England*, who professing himself a Protestant, had a great Number of *High-Church* Protestants, who were ready to concur with him in delivering the Queen of Scots from Prison, as the Undoubted Heiress of the *English* Crown,

Crown; and the Duke having also many great Popish Relations, and being well esteem'd of by those of that Communion, who reckon'd him their own, the Queen of *Scots* made no doubt of obtaining the Crown of *England* by his Assistance, and that of her Uncles of the House of *Guise*, who then manag'd all in *France*. Besides, by the Insinuations of them and of the Lord *D' Aubigny* in *France*, one of her Sons Relations of the Family of *Stewart*, whom they sent on purpose to corrupt him, he was so far brought into his Mother's Measures, as to be Inclenable to Resign his Crown to her, on pretence of her being unlawfully Dethron'd; and he was made to believe that she wou'd resign again in his Favour to make his Title Unquestionable.

It was therefore to prevent those Designs, and to keep both the Queen of *Scots* and her Son in Awe, that the abovemention'd Acts were made, and none were more Zealous to concur in them than all the Bishops and the majority of the *Church of England*, who very reasonably concluded, that their Religion and Liberties wou'd be lost, if *Mary* Queen of *Scots* came to the Throne. Thus then Queen *Elizabeth* and her Parliament renew'd the Design which her Father had in his Life-time, of setting aside the whole *Scots* Line, so far were they from thinking such an Exclusion a Reproach to their Faith, or a Disgrace to the *English* Name; and according to the Act last mention'd, *Mary* Queen of *Scots* was Try'd and Condemn'd for Plotting against Queen *Elizabeth*, and the Bishops were among the forwardest to Petition for her Execution. Her Son the Young King of *Scots* was

so far over-aw'd (for fear of being Excluded the *English* Crown by this Act,) that he forebore attempting the Revenge of his Mother's Death, and carry'd fair with Queen *Elizabeth* all her Days.

This being above 100 Years before the Revolution, and the Traytor having declar'd that he dy'd a Member of the Church of *England* as it stood before that time, 'tis a plain Proof of the Ignorance and Malice of the Speech-Maker; for besides those Exclusive Laws, wherein the *Church of England* concurr'd, as has been already mention'd, the *Clergy* of the Church, did in Convocation give Subsidies to enable Queen *Elizabeth* to support the *Scots* Protestants who had dethron'd their Tyrannical Queen *Mary*; and the like to assist the Protestants in the *Netherlands*, who had thrown off the Yoke of the King of *Spain*, and to assist the Protestants of *France* who had taken Arms against the Tyranny of their Persecuting Princes. It is equally well known, that the *Church* gave subsidies to King *James* for assisting the *German* Protestants against the Emperor's Tyranny, and to his Son King *Charles* for the same Cause, and for Assisting the Protestants of *France* against their Persecuting Court; from all which 'tis plain, to a Demonstration, that the *Jacobite Protestant Faction* has Apostatiz'd from the Doctrine and Practice of the *Church of England* in that Point; and that the *Church Men* who concurr'd with the late *Happy Revolution*, by the Glorious King *William*, in throwing off the late King *James*, and the *Popish Line*, had as good reason to do that for themselves as their Ancestors had to do the like for
other

other Nations; let the World Judge then, whether those Loyal Church Men who adhere to his Majesty King **GEORGE**, or those who have Rebell'd against him and countenanc'd Designs to Murder him, be a Reproach to their Faith and a Disgrace to the *English* Name.

As to the Traytor's other pretence, *that he undertook the Murder to facilitate his Lawful Sovereign's Return, and to Shorten the Tedious Havock of a Civil War*, it shews the Speech-Maker to be as great a Stranger to Common Sense as to our Laws and Religion: For had the Assassin succeeded in his Design, which Thanks be to God he has not, his Majesty is Bless'd with Children and Grand-Children, Entitled to the Crown by Parliamentary Entail, who wou'd have wanted neither the Assistance of all Good Protestants at Home, nor of those abroad, to maintain their Title against all the Efforts which the Attainted Impostor and his Friends cou'd have made.

The World may now see what sort of Protestants the Assassins Supporters and Encouragers, are, who wou'd thus Murder a Protestant Family, and bring a Person to the Throne, whose Birth is as Questionable and Obscure, as his Cowardice, and Bigottry to the Idolatry of *Rome* are Unquestionable and Evident. Were they capable of Thought, they might Learn better Principles, even from the Papists themselves: Their Zeal for their pretended Religion is such, that they will suffer no Protestant, tho' the Undoubted Heir according to Lineal Descent, to sway the Scepter in Popish Country's. Thus the Papists of *France* enter'd into a League, and maintain'd a Long Re-

Rebellion against the King of *Navarre*, afterwards *Henry* the IVth of *France*, tho' the undoubted Heir to their Crown, according to their own Laws, because he was a Protestant. Nor did their Rebellion cease, 'till he renounc'd his Faith ; and so ungratefully jealous were those *Leaguers* of the Danger of their Church, that they Murdered him by an Assasine, notwithstanding.

Are not these Men then a Reproach to the Protestant Faith, who instead of having a Zeal equal for it, to that which the Papists have for their Perswasion, are for Murdering a Protestant Prince for the sake of a Creature who is so bigotted a Papist, that when in *Scotland*, he would not so much as take an Oath to support the Episcopal Party there, tho' his Army was chiefly compos'd of such ; and tho' he knew that the Majority of those who had Rebell'd for him in *England*, call'd themselves *Church-Men*. Nor indeed can he be justly blam'd for it, since he knows the Bigottry of the Faction for his pretended Title, to be such, that they are ready to Sacrifice all that's Sacred and Civil, to Seat him on the Throne. And the Papists are very much in the right, to save their Church from any more Scandal, by sending out Assassines ; when they have a Set of pretended Protestants, who think it their Duty to do that part of their dirty Work for them. The Jesuits may now take their Rest, and spare themselves the Trouble of prompting a *Ravillac*, or a *Parry*, &c. to Murder Protestant Kings, when they have *Jacobite Priests* that are able to work up those who frequent their *Conventicles*, to such a Degree of *Enthusiastick Rage*, as to think it their Duty, and that they have a Call from Heaven, to Murder

Murder such Protestant Princes as they think fit to call Invaders and Ravagers. Nor are they under any Necessity to prophane their Transubstantiated Wafers to animate their Biggots, for such barbarous Murders, when they have a sort of Protestant Priests who trample under-foot the Body and Blood of the Son of God for such execrable Purposes.

What horrid Notions must those Protestant *Jacobites* have entertain'd of God Almighty, when they Venture their Lives and Salvation to Enthrone an *Idola:er* for his *Vicegerent*, when, if ever they had read the Scriptures, they could not but know, that *Idolatry is the greatest of Sins*, being no less than High Treason against God himself, by setting up another in his Stead. Would they but turn to the Scripture History of the Kings of *Israel* and *Judab*, they might find at one View, that those Kings and their Subjects, were from time to time plagued by immediate Judgments from the Hand of God, as well as by Invasions and Conquests, on account of their Idolatry; and that God raised up *Jehu*, tho' he had no Relation to the Crown, to be King of *Israel*, and promis'd it to his Posterity to the fourth Generation, for executing Justice upon Idolatrous *Ahab* and his Family. And they might also find, that God did raise up *Jeroboam* one of *Solomon's* Servants, who had not a Drop of Blood Royal, to chastise and exclude *Rehoboam* from the Throne of *Israel*, for his Tyranny. With what Face then can our *Jacobites* alledge, that we have acted contrary to the Laws of God, for excluding the Idolatrous Branches of our Royal Family. These Wretches ought to know that the *Church of England* in her Homilies, condemns the *Church of Rome* of that Crime, and says,

says, " That for 800 Years, or more, she drown'd
 " Christendom in Abominable Idolatry, of all other
 " Vices most detested of God, and most damnable
 " to Man.

Let this then close the Character of our *Jacobites*, that they are for Murdering Protestant Princes to bring in a Popish Idolater, a Creature of all others the most detestable to God, and the most damnable to Men. And let it be the Prayer of all true Protestants, *That God would be pleas'd to rid our Country of such Pests and Vipers, whose Faith is Faction, and whose Religion is Rebellion.*

The Speech-maker's insisting on the Earl of *Peterborough's* Message, which he owns to be doubtful, leaves no room to doubt that the Priest or Bishop that compos'd it is one of the worst of Men. He would never else have Spirited up the Assassine to venture his Life and Salvation upon what he owns to be so doubtful a Point, especially when the World has been so long ago inform'd, that not only the *Pretender*, but the *Pope* himself has vindicated the Earl, and by Consequence the King, from that Villanous Slander.

The next Suggestion which the Speech-maker brings to support his odious Charge against the King, derives its Origin from the Devil himself. A Prince of King *George's* Bravery is incapable of Murder, but 'tis known to the World that it was the Sin which easily beset King *James II.* witness the Murder of Sir *Edmundbury Godfrey*, and the brave Earl of *Essex*, but we need not insist on particular Instances, since the Barbarity executed upon those who took up Arms under the late Duke of *Monmouth* in the West of *England*, and the late Earl of *Argyle*

Argyle in the West of *Scotland*, to rescue their Country from Popery and Tyranny, are such flaming Instances of it, as brand him for ever to have out-done *Nero* in Cruelty; and for his Concern in a Design to Assassinate the late King *William* of Glorious Memory; the Tryals of Sir *John Friend*, Sir *William Perkins*, *Charnock*, *King*, *Keys*, and *Rookwood*, will be lasting Monuments as long as we have any Records in the Nation, and the Design of Colonel *Parker*, to Murder Queen *Mary* in *England*, while *Grandville* was to Murder King *William* in *Flanders*, fixes an Indelible Stain upon the Memory both of *James II.* and *Lewis XIV.* It is very well known, that the late King *James* lay ready with a Fleet and Army to Invade us from *La Hogue*, had the Assassination contriv'd by *Perkins*, and the rest above-mention'd succeeded, and we have no Reason to doubt, but the Assassination projected by *Shepherd*, and his Accomplices, was design'd to countenance another Rebellion and Invasion.

With what Front then can this Trayterous Speech-maker complain of a Price being twice set upon the Head of the Pretender, when it is known to the World, that he came with a Foreign Force, to Invade and Dethrone the late Queen *Anne*; and towards the close of her Reign had Men Lev'y'd for him in her Dominions, which occasion'd the Parliament to Address her for setting the first Price upon his Head. 'Tis now evident to the World, that they had very good Reason for it, since the Assaffine *Shepherd* had the Impudence to own, *that he would have Murder'd her*, which we have reason
 C to

to believe was the fix'd Resolution of the Party, had they not been fed with Hopes, by some about her, that the Pretender would *be brought* to the Throne, without the Necessity of exposing themselves to the Odium of the World on that Account.

The next Motive insisted upon by the Speech-maker, to justify the Murdering Design of his Pupil, is a *LYE* so flagrant as may serve to convince the World that the Faction has nothing else but Falshood to support them. It appears by the publick Records at the Tryals of the Rebels, *that his Majesty's Generals neither did, nor could receive those People to Mercy any otherwise than to save them, upon their Surrender, from being immediately cut in Pieces by his Majesty's Troops, and to secure them 'till his Majesty's Pleasure about them was farther known.* And his Majesty's Clemency to the far greatest Number of 'em, as well as the generous Provision he has graciously made for the Widdows, and Children of such of them as either fell in the Field, or by the Hands of publick Justice, and likewise of the Chief of them who fled, appears by the Records of Parliament, and otherwise, in so Glorious a Manner, as has no Parallel in History; so that never any Prince Grac'd the *British* Throne with so much Honour and Magnanimity, from the Beginning of our Monarchy, to that of his Majesty's Reign. And had the Wretch but call'd to Mind the Fair Tryals which the Rebels had, and how some of the most Notorious of them were acquitted; and had

had he at the same time compar'd the steady Adherence of his Majesty and his Judges to the Constitution, with the contrary Practice of the late King *James*, and his Bloody *Jefferys*, who Hang'd up People in the West of *England* by Multitudes, without any Form of Tryal, he would never have publish'd such a Notorious Falshood, nor have given us this Opportunity to let the World see that their late King *James* had neither Honour nor Spirit to grace the Throne he possess'd.

Nothing certainly can be more Impudent, than to charge King *George* with Invading the Rights of the Church; let the Clergy say, if they can, that they have lost a *Tytbe Egg*, or a *Tytbe Pig*, since his Majesty came to the Crown, or let them name what Right of the Church he has taken away, notwithstanding the high Provocations which his Majesty has receiv'd from too many of the Clergy, who have attempted the Royal Supremacy, invested by Law in the Crown, and which was never exercis'd with so much Moderation since it was recover'd from the Hands of the Pope or before. It would seem the Speech-maker had forgot King *James* the IId's Breach of his solemn Promise to maintain the *Church of England*, when he came to the Crown, and that by an unlawful Stretch of Prerogative, he employ'd *Papists* in his Councils, Benches, Armys, and Navys, and thrust them also into the Universities, which made the Church, contrary to their Darling Principles, of *Non-Resistance*, and *Passive Obedience*, invite the Prince of *Orange* to rescue her by Arms; and

C 2

when

when he came, the Chief of those Bishops, who afterwards laid the foundation of the *Nonjuring Cause*, (such was their Inconstancy!) put the Administration into his Hands. And the many Thousands of our Clergy, a few Hundreds excepted, did at that time fall in with the Revolution, and swore to maintain the Settlement of the Crown on King *William* and Queen *Mary*, &c. Tho' too many of them, as has since appear'd, soon grew weary of well-doing, so much had they of *Popish* and *High-Church* Bigottry, instead of *Bangorian* Sincerity.

What has been already said, is enough to prove the Falshood of the Traytor's Assertion, *that his Majesty manages by Corruption, Barter's away our Right with our own Cash, Rules us with a Rod of Iron, and Reins us with a Halter*. For it is evident to all the World his Majesty Governs according to Law and by the Advice of Parliament, which none of the *High-Church Saints* and *Heroes* ever did. They Rul'd indeed with a Rod of Iron, in Levying Money by Military Force, or the Sentences of corrupt Judges, which was worse; and they Rein'd our Patriots with Halters, which were too strong Lines of Tyranny for the Noble Souls of *Britons* to bear with; and let this close their Character.

But Thanks be to God, King *GEORGE* was sent by the Immediate Hand of Heaven, to secure the Protestant Religion, and the Rights of the brave *Britons*, which the late Queen's *TORY* Ministry had Barter'd away with our own Cash, and made

made a Sacrifice of our Souls to the Idolatry of *Rome*, and of our Lives and Estates to the Tyranny of *France*.

As these were far from Princely Qualities in the Factions Idoliz'd Sovereigns, and cou'd never denote them to be true Vicegerents of Heaven, the *British* Annals will justly brand the Party and their Enthusiastical Assassins to all posterity, as the vilest of Traytors both to Church and State, for their Hellish Design to Murder King *George*.

How True a Member of the Church of *England* the Assassin dy'd we have heard already: He stands Condemn'd by her Articles, Liturgies, and Homilies, even before the Revolution, as a Supporter and Abettor of Idolatry, by venturing his Life to bring in an Idolatrous Impostor. Here it is also proper to take Notice, that the Author of the Speech makes the Assassin Condemn himself by a Gross Contradiction, in *begging Pardon of God for Prescribing the means of his All-wise Providence and Justice*, since he told the Ordinary of *Newgate*, that he verily believ'd the *Impulse and Motion upon his Heart came from God*; and tho' it be Evident that it came from the Devil, yet Priest *Orme* made no Scruple to say that the Assassin's State was Good, and to *Absolve* him at the Gallows; but we are not to wonder at that, for he that pretended to Absolve him for his Blasphemy against God (in making him the Author of his Horrid purpose) cou'd never make any Scruple of acquitting him for his Hellish Design to Murder the King.

The

The Apology which is made in the Speech, for the *Non-jurants*, as if they had not been privy to, or approv'd the Villain's Murdering Intention, will meet with no Credit among those who remember the like Assassinations undertaken by the same Party against King *William* and Queen *Mary*, his present Majesty and his Royal Family. The Barbarity's contriv'd by the late Rebels against them, are better known than the Faction supposes: But we need not insist on such things, when in the Eye of the Law, as well as of Common Sense and Reason, such as take Arms against the Title of a King in Possession, are always concluded to be Guilty of Contriving his Death and Destruction; and the World knows, that our *Jacobites* have no such Notions of Honour, or Spirit, as to make them Scruple the Doing of it by Assassinations as well as by Open War.

As to the Assassin's Prayers for his pretended King, we pass them over with this short Remark, That God has no regard to the Prayers of the Wicked, especially when they are made for a Wicked Cause, as this must certainly be, if the *Church of England* may be Credited, who in her Homilies as already mention'd, has Condemn'd the Impostor as an Idolater; and whatever some of our Modern Divines may suppose, those brave and Learned Persons who compos'd the Homilies, cou'd never think an Idolater to be a proper Vice-gerent for God Almighty, and by consequence wou'd not have Ventur'd their Lives and Salvation to Spirit up Assassin's to Murder a Protestant King and introduce a Papist.

For

For the Traytor's Postscript, wherein he wou'd Vindicate the Pretender, and make the World believe, that he had forbid such Practices, and wou'd never Grant a Commission for them, 'tis such a mean Contrivance as every body may see through. Murders and Massacres of Protestants have been in all Ages Justify'd by the *Church of Rome*, and as he is a Sworn Slave to that See, he must think himself oblig'd to *Destroy all* whom She calls *Hereticks*, did it lye in his Power; nor does it appear by his Character and Conduct, that he has any thing of those Notions of Honour or Good Nature, to make him proof against those Bloody Principles of his Church; or if he have, he never deriv'd them from his pretended Father, who by the Evidence given in the *Popish Plot*, was found to be Guilty of a Design to Murder his own Brother, for the sake of Ascending his Throne; nor was he ever able to clear himself of the Suspicious Universally conceiv'd, that he found a way at last to do it by Poyson.

For the Traytor's Reflection upon the Judges, as if they wanted Candour, because they did not consider what he call'd his *strong Intimation*, that he wanted a Commission, without which he intended not to act, 'tis so Silly and Weak, that it plainly proves the Speech-Maker and the rest of the Faction, who lay such Stress upon it, to be void of Common Sense as well as Ignorant of Law. The Statute of *Edward III.* makes it High Treason to compass and Imagin the Death of the King, and that Shepherd was Guilty of that Crime
is

is prov'd not only by his own Confession, but by other Lawful Evidence: His own Letter convicts him of Solliciting such a Commission, so that it was Nonsense to make him Justify his Design from the Allegiance due to the Pretender in the Beginning of his Speech, when he owns in the Postscript, *that such a Commission cou'd never have been obtain'd, and that his pretended Sovereign had forbid Assassinations*: Had the Traytor therefore been endow'd with the least Candour, he shou'd have Cancell'd all his Speech but the Postscript, or at least have begg'd Pardon for it. But that did not suit with the Designs of the Faction, who wanted such a Speech, and have accordingly distributed Thousands of 'em in Print, to Spirit up other Assassins.

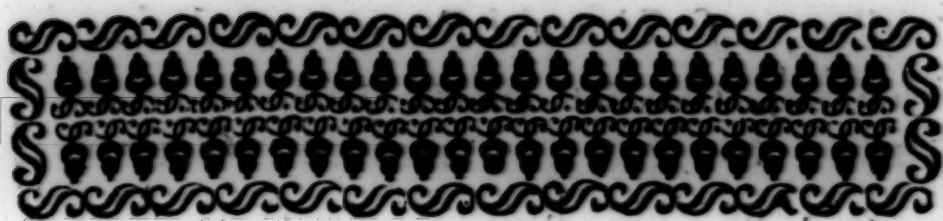
To make an End. That our *Jacks* are acted by the same Spirit of Murders and Massacres, with their Brethren the Papists, their Rebellions Mobs in the last and present Reign, is more than Sufficient to convince the World: Let this with the Murdering Design of *Shepherd*, whom they cry up as a *Saint* and a *Martyr*, conclude their Character, as well as these Remarks.

F I N I S.

AN
ACCOUNT
OF THE
Traiterous SERMON
PREACH'D

By Edward Bilg,

Incumbent of *St. George's Pa-*
rish, near Bristol: On Sunday the 16th
of March last, the Day before Shep-
heard's Execution.



A N
ACCOUNT
OF THE
Traiterous SERMON, &c.

Preached by EDWARD BISS.

From PSAL. 94. and the four last Verses.

Shall the Throne of iniquity have fellowship with thee : which frameth mischief by a Law. They gather themselves, &c.

✠✠✠✠ F T F R such an Explanation
✠✠✠✠ A ✠✠✠✠ of the Text as he thought fit,
✠✠✠✠ he deliver'd for his Doctrine
✠✠✠✠ this Proposition. ' That God
' never did approve, however he might
D 2 ' allow,

‘ *allow, of Usurp’d Powers, and then he*
 ‘ *added, that to prove this he needed*
 ‘ *not to go to remote Countrys,*
 ‘ *but confine himself to our Island,*
 ‘ *where Usurpation had prevail’d for*
 ‘ *Thirty Years past; That we had*
 ‘ *neither Kings, nor Laws, nor Parlia-*
 ‘ *ments, since King James the Second’s*
 ‘ *Days.*

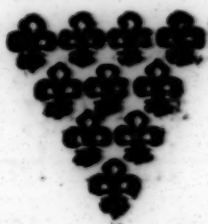
‘ *And if at that Time we could*
 ‘ *have born it patiently, we needed*
 ‘ *not to have been brought into a Snare*
 ‘ *by a Snake in the Grass, accom-*
 ‘ *pany’d with a Company of Dutch*
 ‘ *Boors, who instead of doing us*
 ‘ *Good did involve us in a Bloody*
 ‘ *and Expensive War; and instead of*
 ‘ *our only Rightful and Lawful So-*
 ‘ *vereign, we must have a Poor Di-*
 ‘ *minutive Worm, the Prince of Orange,*
 ‘ *set up in his Place. And it has not*
 ‘ *yet pleas’d God to turn his Hand,*
 ‘ *but still Iniquity is encourag’d by*
 ‘ *what they call Law, or a Succession*
 ‘ *secur’d*

‘ secur’d by a Plurality call’d the *Parlia-*
 ‘ *ment*, while in the mean time, all
 ‘ the World knows that the *Rights* of
 ‘ the *Crown* are *Hereditary*, and that
 ‘ the King is accountable to none on
 ‘ Earth ; and why ? because the Law
 ‘ says he can do no Evil, so he is
 ‘ accountable to none but God only.
 ‘ But alas, it was Ill in the Days of
 ‘ Old *Noll*, and now it is worse, for
 ‘ a Man dares not warn the People of
 ‘ the Danger they are in, nor pity the
 ‘ poor Gentlemen that are fled for Con-
 ‘ science sake, but Prisons must be our
 ‘ Portions. And who are to blame for
 ‘ all this ? None but the Devilish *Dis-*
 ‘ *senters*, who like the Heathens of Old
 ‘ brought over a King from *Germany*,
 ‘ so now they have brought over this
 ‘ Man of *Brunswick*, whom the Whigs
 ‘ call their brave King *George*.

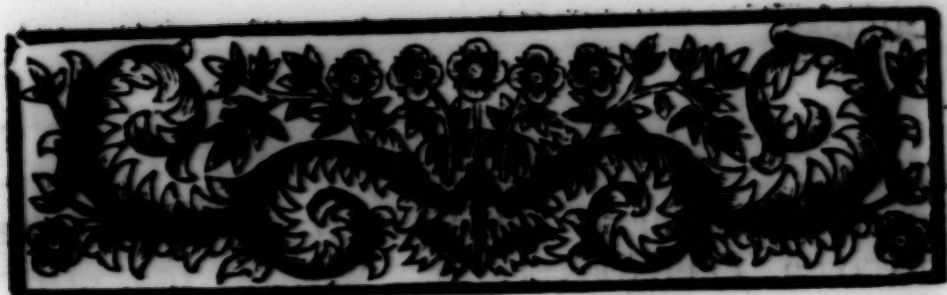
‘ My Friends, nothing has been done
 ‘ by Law since the Death of that poor
 ‘ betray’d Prince the Father, and nothing
 ‘ will

' will be Right, until I see the Son, my
 ' Master restor'd, whom, as the Apostle
 ' speaks, it hath pleased God to make
 ' perfect through Sufferings.

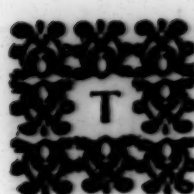
' As for the present Possessor, he is
 ' oblig'd to join with *Turks, Heathens,*
 ' and *Infidels*, to save his Bacon; and
 ' he Votes by a Plurality, of what he
 ' calls a Parliament, the *Church* out of
 ' Danger, while in the mean time it is
 ' tumbling down about our Ears, and
 ' we must in little time submit to the
 ' *Kirk.*



REMARKS



REMARKS.


 HIS being the Substance of what is Sworn against *Biss* by those who heard him, and for which he was order'd to be taken up, it wou'd afford us a very large Field for Remarks, but his Impudent Calumnies being in the main the same with what are contain'd in *Shepherd's last Speech*, 'tis needless to repeat what has been said in the foregoing Remarks on that performance.

But there is this difference betwixt the two, that the Parson was in actual Communion with the *Church of England*, and must accordingly have

have taken the Oaths to the Government, which adds Perjury to his Treason; and as this was Spoke from the Pulpit, where he ought to have Preach'd the *Word of God*, it still enhances his Guilt.

Not does it appear, that he cou'd have any other Provocation to utter himself in so Treasonable a manner, but what was deriv'd from his own Traiterous Heart, whereas the other Wretch being under Sentence of Condemnation for a Design so Execrable that he cou'd not hope for Pardon, might be thereby inflam'd to vent his Spiteful Rage at the Gallows.

Such Blunders as *Shepherd* was Guilty of, might be allow'd to one of his Years and Station, or even to the pretended Bishop, who thought fit to compose a Speech Suitable to *Shepherd's* Circumstances; tho' it must be own'd, that he has Shot far beyond the Mark, and wrote quite out of his Pupils Character.

But such Ignorant Blunders in Parson *Biss* are altogether intollerable: He ought to be a Man of Letters, yet there never was an Instance of more Ignorance, or Malice at least, than he is Guilty of. But we have very good reason to charge it upon his Malice and corrupt Principles; He cou'd never else have reflected upon the *Revolution*, or in such a rascally manner upon the
the

the Prince of *Orange* the Glorious Instrument of it, who was so far from being despis'd (even by his Enemies) as a *Diminutive Worm*, that they admir'd and dreaded him for his Conduct and Intrepidity in the Camp, as well as for his Wisdom in the Cabinet.

Yet we are not to wonder at the Spite of this Impudent Wretch, against the Memory of that Great Prince, when he declares himself so plainly, that we ought patiently to have born with the late King *James*, who attempted by a Military Force, to break through our Religion and Laws, and to make us Papists and Slaves. The Soul of this Wretch appears to be of such a make, as fits him only to be *Grave Digger* for the Church, and a *Hewer of Wood* and a *Drawer of Water* in the State.

He speaks with the usual Rancour of his Party, in reflecting upon the *Dutch* as a Parcel of *Boors*, yet all the World knows that they were much too brave at the Battle of the *Boyne*, and elsewhere, against *James II.* and *Lewis XIVth's* *Beans*.

Enough has been already said on *Shepheard's* Speech, to shew the Malice and Weakness of his Comparison betwixt his Majesty and Old *Noll*, who agree in nothing else but making their Enemies Tremble, and keeping all *Europe*

in a due Respect to the Power of *Great Britain*.

Nothing but stupid Ignorance, or Incurable Malice, cou'd make this Priest to call the Rebels, *Gentlemen* who fled for Conscience, when all the World knows that they were the most perjur'd Wretches that ever breath'd upon Earth, and therefore cou'd have no Conscience left them but a Consciousness of their Execrable Guilt, which made them flee from the Impending Punishment that they had justly deserv'd by the Laws of God and Man.

Parson *Bis* does the Dissenters a great deal of more Honour than ever they assum'd to themselves, or than the *Church of England* can in Justice Suffer herself to be robb'd of, for tho' the Dissenters universally concurr'd in Establishing the Protestant Succession, and have been Firm, to a Man, in the support of it, yet certainly the majority of both Houses of Parliament who made the Acts of Succession, were far from being Dissenters, unless the Faction think fit to bestow that Title upon all such as Dissent from Popery and Slavery.

It wou'd seem this Blockhead of a Priest has never read the History of his Country, for those who of Old brought over a King
from

from *Germany*, were not Heathens but Christians. They did indeed call'd the Heathen *Saxons* to assist them against the *Scots* and *Picts*, tho' it must be own'd, that those Old *British* Christians, if we may believe their Country-Man *Gildas*, were just such another set of Men as our *High-Church Party* now, and every whit as corrupt in their Principles and Morals; and this no doubt was the reason, why they rather chose to call in Outlandish Heathens, as the *High-Church Men* have several times (in the Memory of Man) call'd out aloud for the Assistance of Foreign Papists, rather than live in Peace and Friendship with their Fellow-Protestants.

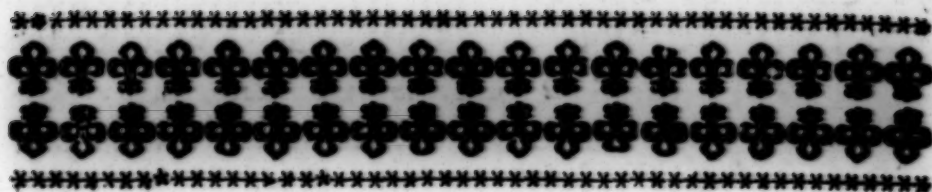
'Tis pleasant enough to hear this Priest talk of the Whigs bringing over the *Man of Brunswick*. In this it must be confess'd we can make no Reprisals upon the *TORR's*, who instead of bringing over a Man from *France* or *Italy*, have ventur'd their Necks and Estates to bring over a *Monkey*.

Though one may justly make merry with the Parson's Foolery, yet every Christian must be struck with Horror at his Blasphemy, when he compares that Insignificant Tool of a Party with the Son of God, who the Apostle says *was made perfect through Sufferings*.

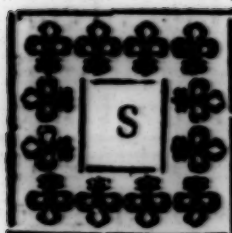
As the Parson begun with Ignorance and Falshood, it is no wonder he should conclude in the same manner; and it must be own'd he does so, when he says that the present Possessor is oblig'd to join with *Turks*, *Heathens*, and *Infidels*. The Parson handles his History with just as much Judgement as he handled his Text. The *Turks* were ever accounted Infidels by *Christians* of all Sorts, yet this *High-Church Parson* divides betwixt the *Infidel* and the *Turk*, and 'tis hop'd they will repay him for his Civility, by allowing him a Place in their Paradice, with *Mahomet's* Puppy. Every one must own that Parson *Biss* deserves to be rank'd with Animals of that Nature, when he talks of *Turks* Fighting to save *Bacon*, since *Mahomet's* Law teaches them to abhor *Swines* *Flesh*.

But the pitiful Wretch is condemn'd to perpetual Blunders, for had he but read his Friend *Miss's* Journal, he would have found that 'tis not the present Possessor, but the *Pope*, the *Spaniard* and *Swede* who join in Designs with the *Infidel Turks*, and *Heathens*, and if the Party be not grossly mistaken in their Hopes, 'tis they that are to restore the *Pretender*; and then indeed, Parson *Biss's* Church (which is now tumbling down) will be in no Danger from the *Kirk*, when Supported by such Noble Buttresses as the *Alchoran* and *Mass Book*.

Postscript.



Postscript.



S I N C E what above was writ ,
there's an Account that *Biss* be-
sides the Notes of his Traiterous
Preachment above-mention'd, did
likewise Justify the Perjury of him-
self and others of his Faction, by alledging, that
*Those who took the Oaths and broke them, were
not to blame for so doing, but those who Impos'd
em.*

This is enough to satisfy the World, that
Biss's Character is worse than any Man can re-
present it. Here's Treason and Atheism both
at once, for none but a Wretch, who does not
believe the Being of a God could have had the
Impudence to justify from the Pulpit, the taking
of Oaths with a Design to break them, but
this

this is not his Case alone. It was the Practice of the whole Party, both in Parliament and elsewhere, in the late Reign, when they took the Oaths to the *Hanover* Succession on purpose to undermine it. This was Evident by the Practice of the Chiefs of the late Rebellion in both Nations; which affords this just Reflection, that those who are Enemies to King *George*, are Enemies to God himself, whose Attributes of Omniscience and Justice they certainly disown, as well as they do King *George's* Title, otherwise they could never speak so openly in Defence of Perjury.

Mr. *Bis* it seems had work'd up a great number of his Auditors to the same Rebellious Temper with himself, since they had the Traiterous Impudence, not only to take him by Force out of the Hands of his Majesty's Messengers that were sent to apprehend him, but would have Murder'd them, according as the Story is told by the *Post-Boy*, who is not very forward to say any Thing to the Disadvantage of *Jacobites*.

This proves the Necessity of taking Care how our Pulpits are Supply'd, for whatever the Parson says passes for Truth among the Profane and Ignorant Vulgar, who are more apt to imbibe Treason against a Government that Countenances the true Doctrine of the *Church of England*, which condemns Vice and Ignorance, than they are to receive those Truths of Christianity

stianity upon the Belief and Practice of which, their Salvation Depends. 'Tis but too plain, that all the expence of Blood and Treasure which this Nation has been at, to save it self from Popery and Slavery, since the Reformation, is chargeable upon a set of Clergy-men, who under a Mask of uncommon Zeal for the *Rituals of the Church*, have been for betraying her to *Rome*; and because this could not be effected without an Arbitrary Power, in those who had the Conduct of *Church and State*, they have always been ready to sacrifice not only the Liberty, but the Lives and Estates of the Subjects, to the Ambition of the Prince, provided he would sacrifice the Souls of his People, to the absolute Dominion of the Priests. This is what they have all along been aiming at, under the Notion of having the Church restor'd to her *Intrinsic and Primitive Power*. But as for the *Primitive Godly Discipline*, they content themselves with an Hypocritical Wish for it once a Year, on *Asb-Wednesday*, for every one knows that such Clergy-men as *Bisps* dread nothing so much as the return of that Discipline, which would purge the Church at once of such as he, without giving the Secular Power any Trouble about it.

It were to be wish'd, that since this Priest has fallen into the Hands of the Government he would Repent, and consider how the Justice of God has pursu'd him, notwithstanding the
Efforts

Efforts of his Rebellious Voatries to skreen him from Punishment. He may see that Heav'n has declar'd itself, by a Chain of Miracles, against all the Endeavours of his Party, since the *Glorious Revolution*. This one would think should Convince them, that Providence calls aloud upon them to submit to that most Excellent Prince whom God and the People have Chosen. But if the Faction will go on in their Rebellious Practices they must sooner or later be convinc'd that they are to *Perish in their Iniquity, and that their Blood will be upon their own Heads.*

F I N I S.

